June 3
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (ACTS 3: 19).

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THE MILLENNIAL STAR.

II.

The first volume of the *Star*, comprising twelve numbers, intended to be of twenty-four pages each, was actually expanded by thirty-four additional pages, to give room for extracts from the Doctrine and Covenants. It contained the first four Lectures on Faith, the Vision, and other revelations. It also contained extracts from the Book of Mormon; the continued article by the editor entitled, "The Millennium," a long letter from the Prophet Joseph, written from Liberty prison; Epistles of the Twelve Apostles; extensive correspondence, reports of conferences, etc. The poetry was mostly original, from Elder Pratt's own pen, with that ever enduring favorite, "Come, O Thou King of kings," leading. It also had Elder Neibaur's "Come thou glorious day of Promise," and Eliza R. Snow's "Elegy on the death of Joseph Smith, Sr.," the Prophet's father. The final editorial of the volume contained the following interesting statements:

This number closes the first volume of the Star. Twelve months have now passed since this arduous work was undertaken. So rapid has been the spread of truth, and so mightily have the judgments, signs, and wonders of the Most High God been manifested, that it has been impossible for our little journal to record all the news of interest which would come within the compass of our original design. But still we have this satisfaction, viz.:—that we have improved our time and space to the best advantage in our power; by endeavoring to select from the inexhaustible variety of chaotic matter laying before us, that portion which seemed best calculated for general edification and information, on the subjects embraced in our prospectus.

We have had the satisfaction, during the past year, to record many sketches of the most glorious work of God that was ever accomplished in a single year, by instruments so few and feeble, and surrounded with circumstances so unpromising.

At the commencement of this volume the Church in Europe numbered less than seventeen hundred members; these were mostly confined to England. But from the minutes which we publish in this number, it will be seen that the truth has spread in one year over a great portion of England, Ireland, Scotland and Wales; increasing in numbers to near six thousand members, besides many hundreds who have emigrated to America. This has been done in the midst of a flood of opposition unparalleled in the history of man.

In announcing the prospectus for volume two, it was stated that the numbers would be reduced to sixteen pages each, without covers, and be issued at threepence instead of sixpence each, upon better and finer paper, and the title page of the first complete volume was as follows: "The Latter-day Saints' Millennial Star, Volume I. Containing a great variety of useful information in regard to the Doctrine, Principles, Rise, Progress, Success, Opposition, Persecutions, etc., of the Church of Jesus Christ of Latter-day Saints; and of the great work of God in these last days, with a faithful record of the signs and judgments which are beginning to be shown forth in the heavens and in the earth."

"How great are his signs, and how mighty are his wonders"—Daniel 4: 3).

Manchester: Printed by W. Shackleton and Son, Ducie Place. Edited and Published by Parley P. Pratt, at No. 47 Oxford Street, Manchester, England, MDCCCXLI."

The second volume led out with a "Reply to the *Athenæum*, on the Book of Mormon," from which the following is a brief quotation:

"Here is a pretended revelation so absurd, so puerile, that it would seem unlikely to impose on the most ignorant and uncivilized, which has found thousands of followers in England—has been adopted by a party sufficiently numerous and wealthy to support a periodical called the *Millennial Star*—and has so far advanced in organization as to possess synodical conferences, local councils, and a general assembly!

Can such things be,
And overcome us like a summer cloud,
Without our special wonder?"

We answer, No. For Isaiah the prophet speaks of the Book of Mormon and the work connected with it as being "A marvelous work and a wonder." See Isa. 20. To this bear all the newspapers witness!

The whole argument of this article is a complete defense of the authenticity of the Book of Mormon, and exposes the bigotry and ignorance of the *Athenæum* writer unmercifully.

The great increase in members and prosperity of the saints attracted world-wide attention and the usual misrepresentation and abuse by priests and papers, stirred up opposition to the work in Great Britain. As a consequence, each issue of the *Star* contained much correspondence, letters in defense of our people and doctrines, from able writers. The apostles Orson Pratt,

John Taylor, and Lorenzo Snow wrote frequently. Reuben Hedlock gave an account of progress in Belfast and Scotland.

The beginning of gathering, in which many converts were going and preparing to go to America, required instructions, descriptive letters concerning their emigration occupied considerable space. The letters of Apostle Orson Hyde, describing his travels to and from Jerusalem, together with his prayer on the Mount of Olives, dedicating the land of Palestine for the return of the Jews, were features of absorbing interest in this volume.

Extended communications in prose and verse from the able pen of Elder Thomas Ward, who became clerk or secretary in the mission office, under Elder Pratt, began to appear.

In the September number, 1840, an extract from the *Manchester Guardian* was published entitled, "New Invention," describing the electric telegraph, in which it said: "This extraordinary machine is now being worked on the great Western railroad, and though no distinct idea of the apparatus can be imparted without plans and draughts of the dial, pipes, rods, etc., of which it is composed, yet the principle will excite unqualified admiration when our readers learn that intelligence is conveyed at the rate of 200,000 miles per second, by means of electric currents passing through coils of copper wire. * * * This telegraph will act both day and night, in all states of the weather, and with a rapidity so superior to the common process, that one minute only is required for the communication of thirty signals." How remote 1840 seems with such an incredible reference to the early employment of electricity. Could anything be more significant of the flight of time and the progress of the world?

In the last number of the second volume, it was announced that "We have associated Elder Thomas Ward, of Burnley, as joint-editor and correspondent with our various agents, to whom all communications may be addressed for the purchase of any works published by us at the *Star* office, 30 Chapel Street, Liverpool." Elder Ward's name as joint-editor first appeared in the June, 1842, number, and so continued until October. In the November number he became sole editor.

The completed second volume bore on the title page the following Scriptural motto: "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the holy people of the most high, whose kingdom is an everlasting kingdom, and all powers shall serve and obey him" (Daniel).

Elder Pratt continued as editor and president of the British mission until his release to return home, October 10th, 1842, when he issued his valedictory, from which we extract the following:

Farewell Address to our Readers and Patrons.

Brethren and Friends,—As I am about to take leave of the *Star*, and

give it to the management of others, I feel it necessary to make a few remarks suited to the occasion.

This publication was undertaken two years and six months since, by the appointment and sanction of the saints in this country. Since that time I have labored diligently, as far as a pressure of other duties would admit, to render it a useful and interesting periodical. I have published the principles of the Latter-day Saints, together with a choice selection of the most interesting items of news in relation to the progress of these principles among men.

* * * *

I also feel to rejoice in the success which has attended the efforts of the servants of God in this country in the publication of truth. At the commencement of the *Star*, the saints in Europe numbered less than two thousand, they now number near ten thousand, besides thousands who have emigrated to a distant land. This, surely, is a great triumph of the truth, when we take into consideration the prejudice and opposition which we have had to encounter. Surely the *Star* has stood forth as a beacon on a hill, as a lonely lamp amid surrounding darkness, to light the weary pilgrim on his toilsome journey, and to kindle up the dawn of a day of glory, when the effulgent beams of the sun of righteousness shall shine forth as the morning, and dispel the misty vapors which, like a gloomy cloud, have for ages hovered over the pathway of mortals.

Though I now take leave of the editorial department, and withdraw from the shores of Europe, yet I have the satisfaction of leaving the *Star* to shine among you in its full glory, being conducted by one who has a willing heart and a ready pen, and one who, I hope, will be so aided by his patrons and Divine favor, as to be able to conduct it with effect, till its feeble rays shall be lost amid the effulgence of the rising morn.

Elder Pratt also issued an address to the saints introducing his successor as follows:

As the emigration of numbers of the officers and members of the different branches has in some measure disorganized the society in this country, it becomes necessary for some further arrangments to be made for the government and welfare of the Church.

I therefore recommend and appoint elder THOMAS WARD as my successor in the office of the General Presidency of the Church in Europe, in connexion with elders LORENZO SNOW and HIRAM CLARK. To these persons I commit the care and government of the Church in this country for the present, trusting that they will conduct and counsel in all things according to the mind of the spirit, and according to the counsel which shall be given them from Nauvoo from time to time, by the quorum of the twelve or the first presidency.

* * * *

In regard to the ministry I would recommend, and earnestly exhort that the *first principles of the gospel be fully and constantly taught, and the spirit of discussion and contention avoided as far as possible*; for he that hath the spirit of contention is not of God, but is of the devil.

(TO BE CONTINUED).

NOTES ON BIBLE TEXTS.

"CAST thy bread upon the waters: for thou shalt find it after many days" (Eccles. 11: 1).

"Bread" here refers to rice, which, in the days of Solomon, was the main "staff of life," and which is still second in importance to wheat, two hundred billion pounds a year being produced and consumed. To cast this bread "upon the waters" refers to the method by which the grain was cultivated anciently.

In Egypt it was customary to sow the rice while the waters of the Nile covered the land. The "bread" was thus "cast upon the waters" literally. To the inexperienced this might have appeared as foolish, but, behold! the grain in due time sprouted and grew in the rich, alluvial deposit left by the receding flood, and the husbandman found after many days, the "bread" he had "cast upon the waters" increased perhaps a hundred-fold.

Modern methods of rice cultivation differ somewhat from those of ancient times, but the principle is the same, Rice producers now plough the fields and sow the grain, and then flood the land from near-by rivers or artesian wells. Most of the time until the harvest, the rice fields are under water. To understand the text, the facts here stated must be remembered.

What an impressive lesson in generosity and diligence in well-doing is here taught!

"For as he thinketh in his heart, so is he" (Prov. 23: 7).

This text is generally quoted in support of the important truth that a man's thoughts influence his character, as well as his acts, for good or evil. That, however, is not the principal lesson conveyed.

According to the context, Solomon, in this passage, warns us against associating with evil company. "Eat thou not the bread," he says, "of him that hath an evil eye, neither desire thou his dainty meats; for as he thinketh in his heart, so is he: Eat and drink, saith he to thee but his heart is not with thee."

That is to say; Do not associate with a hypocrite. He may invite you with sweet words, to partake of the bounties of his table, but do not think that he is full of brotherly love and hospitality because his words are smooth and flattering. Find out what a man thinks in his heart, rather than what he says with his lips; "for as he thinketh in his heart, so is he."

On the other hand, do not shun a real friend because his words are not as polished as they might be. It is what he thinketh in his heart that counts. Do not throw away a diamond because it is yet in the rough, and do not keep a piece of glass as a genuine jewel because it is cut to imitate one.

As a man, as a citizen, as a Latter-day Saint, in all your associa-

tions, beware of spurious imitations. Prize highly that which is genuine.

"Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations" (Luke 16:9).

The correct understanding of this text hinges upon a true interpretation of the term, "mammon of unrighteousness." It means the "riches of this world," as contrasted with the treasures of heaven. What our Lord teaches us here is that we ought to use whatever worldly means we are entrusted with, in such a manner, that when we are called away from this life, we have "friends" on the other side, who are willing to receive us. In the great day of judgment, the King said to those on his right hand, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. * * * Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:35-40). These had made friends for eternity, by the proper use of the "mammon of unrighteousness"—their money, their worldly possessions. We must not use our means for selfish purposes, but for the benefit of others. Dives failed in this respect, though Lazarus was lying at his very door.

Solomon says, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay again" (Prov. (19:17). A prominent speaker, addressing an audience of business men in the interest of some charitable enterprise, read this text and then added, "Gentlemen, if you like the security, come forward and make your investments."

That was his sermon.

It is the same lesson that our Lord gives, in different language, in the text quoted from Luke.

"But one thing is needful" (Luke 10; 42).

On the occasion when these familiar words were uttered, our Lord was visiting in the house of Martha and her sister, Mary, probably in the little village of Bethany, on the slope of the Mount of Olives.

The Evangelist draws for our instruction a beautiful picture of home life. Jesus is the guest of honor. Martha, with the responsibilities of a hostess, is preparing an abundance of dainty food, and is full of bustle and anxiety. Mary has left the kitchen, and is sitting at the feet of the Master, listening to his life-giving teachings.

Martha, anxious to get through serving, so that she, too, might rest at the Master's feet, asked Jesus to bid Mary to help her. It was then that the Master spoke this gentle, tender rebuke:

"Martha, Martha, thou art careful and troubled about many things," referring to the elaborate meal she, with characteristic Oriental hospitality, had planned; and he added that so many things were not necessary for his entertainment; "but one thing," or, "only one thing," he said, "is needful."

Simplicity in the preparation of food is the great lesson here taught. That lesson should be heeded especially on the Lord's day, when the saints ought to prepare their meals "with singleness of heart" (Doc. and Cov. 59: 13); all the members of the household, particularly mother, should have a chance to attend the meetings.

"Instead of suffering our labors to occupy the Sabbath—instead of planning our business to infringe upon the first day of the week, we should do as little as possible; if it is necessary to cook food, do so; but even if that could be dispensed with, it would be better."—Brigham Young.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Mal. 3: 8).

Malachi was the last of the Old Testament prophets. He lived about four centuries before our Lord, at the time when the people had returned from the captivity in Babylon, rebuilt the temple in Jerusalem, and re-established the temple service.

Malachi found the people insincere in their worship. Intermarriages with idolaters and infidelity in the marriage relations multiplied, and the payment of tithes was neglected. The prophet rebukes the people for these sins, and especially for their dishonesty in the payment of tithes.

Ancient Israel was required to pay three-tenths of each individual income. The first was "the sacred tenth," which belonged to the Lord, and was used exclusively for the temple service and the support of the Levites (Lev. 27: 30-33; Numbers 18: 21-24). The second tenth was used by the heads of families for social and religious purposes. Every year they were supposed to meet at the capital and offer sacrifices and feast with their friends. There were three such yearly festivals—the Passover, the Feast of Tabernacles, and the Feast of Weeks. One tenth of the yearly income was to be spent on the journeys and the religious and social functions incident to these gatherings (Deut. 14: 22-27). Then at the end of every third year, a third tenth of the income was paid for the benefit of Levites, strangers, orphans, widows, etc. (Deut. 14: 28, 29). This was the ancient law of tithing. By the non-observance of it and other divine laws, Israel incurred the displeasure of God and, finally, lost the guiding voice of prophecy for four centuries. The Latter-day Saints are required to pay only one-tenth of their increase; that tenth is the Lord's and no true Latter-day Saint will knowingly withhold any part of it from the Lord's treasury.—J. M. SJODAHL in the *Improvement Era.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 3, 1920.

EDITORIAL:

FIRST PRINCIPLES.

From the beginning of the declaration of the latter-day gospel dispensation, the elders have been instructed to preach the First Principles. When they were first sent out the Prophet Joseph Smith very particularly enjoined them to devote their efforts to explaining and bearing testimony to the first principles and to avoid controversy and dissension over other matters.

In obedience to this wise counsel, the early day missionaries soon found their greatest strength. Reduced to its simplest form their message became a call upon their fellowmen to believe in God, who has again revealed himself, repent and be baptized for remission of their sins, and receive the gift of the Holy Ghost. They promised all who did so that they should know of the doctrine and receive a testimony of its truth. Thousands were impressed, or, as it was written, "pricked in their hearts," and gladly accepted the truth. They had but one thought to convert them: the consciousness of sin to repent of, and to get rid of. Faith sufficient was instantly developed, leading them into the waters of baptism, and to the laying on of hands for the reception of the Holy Ghost. They did not linger long, nor make a profound study of doctrine a prerequisite to the acceptance of what their consciences told them was true. Were they really converted? Undoubtedly; as much so as though they had taken protracted courses of study in theology, and they and their children after them have been the most faithful and devoted saints ever brought into the Church. It is written that in the beginning of the British mission, after preaching one sermon in the open air, and indeed before completing it, Elder Heber C. Kimball was called upon by many present, who had never before seen nor heard him, to baptize them. He spent the time until midnight after such a meeting, and baptized twenty-five, and the next day twenty-six more.

Others of the early day elders had similar experiences. It was the common practice. The voice of the true Shepherd was raised and heard by those of the fold of Christ. They were drawn into it by faith and by repentance. They were not allured by long sermons of eloquence, nor persuaded by discursive arguments, nor driven by the contention of over-zealous doctrinaires, beating down logical opposition. They were responsive to the appeal to their consciences; and were true converts. because they were

courageous enough to heed the promptings of their hearts, and had confidence and faith enough to obey.

Is this not the sort of preaching the world yet needs? Is it not the only gospel offered to the world with a promise—the only message that God has authorized? Is it not applicable to all men that have need of repentance, and until they repent? If the Christian churches of the world could but teach these principles in the demonstration and power of the Spirit and authority of God, the honest in heart among all nations would rejoice, and tens of thousands come to the knowledge of the truth. But the churches of the world lack that spirit and authority, and they feed their flocks with the chaff of sophistry and fine words instead of the bread of life.

It should be the constant care of the elders laboring as missionaries or presiding and preaching among the saints throughout the missions, to avoid these practices which confuse and confound the minds of simple men. They should rather devote their energies to the utmost to an exposition of the first principles, plainly told, bearing faithful testimony to their truth and saving grace. If such preaching and teaching will not convert the honest in heart, all the argument under heaven will not, and it is in vain.

J. F. W.

FRATERNAL.

FRIDAY evening, May 21st, 1920, an interesting social was held at Durham House in honor of Elder William Mercer and family, who took their departure for Zion per s. s. *Victorian* on the 26th.

The social was made the occasion for paying merited tributes to the faithful devotion to the British mission, and to the *Millennial Star* office, of two most highly respected servants—the longest employed at the mission headquarters. Elder Mercer for seventeen years has been the pressman under the immediate direction of Mr. James Foggo, who for twenty years has been the foreman of the *Millennial Star* office. No finer tribute of appreciation of character, fidelity, and friendship was ever paid a fellow-craftsman than was eloquently spoken by Mr. Foggo in honor of Brother Mercer. To these the latter feelingly responded, saying that in all their long association there had never risen a serious difference between them.

Appreciative remarks were also made by Elder Wells, who had the pleasant duty of presenting, in behalf of the saints in Liverpool, gifts of comfort and convenience to Brother Mercer and his estimable wife. Sister Mercer has long been counselor in the Relief Society, and an exemplar in the performance of every duty. They go to Zion with their two little girls, Elsie and Bertha, bearing the love and confidence of all who have known and associated with them in Liverpool.

President George Albert Smith spoke most highly of Elder Mercer, and conveyed a substantial token of appreciation of his long connection with the mission printing office. He then told of the extraordinary devotion for twenty years of Mr. Foggo to the office and mission headquarters, in which he has performed, not only his professional service with conspicuous ability, but rendered untold assistance in numerous ways for the benefit and comfort of all those who have been called to preside here since 1900. It happened to be the twentieth anniversary of Mr. Foggo's employment in the printing office, and he has never missed a day's work. President Smith took advantage of the occasion to make a small present, and expressed the high appreciation of the mission and of the Church for the splendid record he has made, and hope for his continued pleasant connection with the office.

The exercises of the evening were enlivened by entertaining recitations and appropriate music to the enjoyment of all present.

J. F. W.

MINUTES OF THE SCOTTISH CONFERENCE.

THE Semi-annual Scottish conference was held Sunday, May 23rd, 1920.

Sunday-school session: Invocation, Brother Andrew B. McGowan.

President James E. Rennie tendered a welcome to all those present, including President Smith, his daughter Edith, and Elder Harvey M. Hansen of the South African mission.

Sacrament gem conducted by Sister Mary McCombe, and administered by Brothers James H. Hood, Sr., and Angus Carmichael. Solo by Sister Elizabeth McPherson, "I know that my Redeemer lives." The Kindergarten class, led by Sister Mary McPherson, recited in concert the 24th Psalm. Duet by Sisters Jeanie Glass and Jessie Cooper, of the Kindergarten class, "O, I had such a pretty dream, mama." Led by President John Hunter, the hymn, "Our angels," was sung by all the Sunday-school children. The Primary class, led by Daisy Devlyn, recited, "The Testimony of the Three Witnesses." Poem, recited by Mabel Rennie; Kenneth Newton recited "The Articles of Faith;" solo, Margaret McNair, "Joseph Smith's First Prayer."

Brother William Foot gave a short talk upon the studies undertaken by the Theological class.

President George Albert Smith spoke words of encouragement to the children, warning them not to partake of the Sacrament unworthily, quoting from the gospel of St. John: "If ye keep my commandments, ye shall abide in my love," "Greater love hath no man than this, that a man lay down his life for his friends." President Smith then told the children an Indian story, illustrating how the Lord answers the prayers of little children, and gives them assurance of his protecting care.

Benediction, Elder William Easton.

Afternoon session: Invocation, Brother J. S. Sloan.

Elder William Easton spoke upon the restoration of the gospel. Elder James H. Hood, Jr., contrasted our knowledge of life with the ideas of the outside world. Elder Alexander Graham related various Biblical stories demonstrating faith. President John Hunter sang: "When the mists have rolled in splendor." Elder Harvey M. Hansen expressed pleasure in the opportunity to visit Scotland. Related some experiences in the South African Mission.

President Smith congratulated the parents of those boys who have been out in the mission field. He announced the release of President James E. Rennie, with the blessings, love, and appreciation of the President of the European mission.

Evening session: Invocation, Brother E. Foote.

Brother L. Newton illustrated the fundamental principles of the primitive church, and talked upon the restoration of the gospel.

President Rennie spoke upon the character and attributes of our Father in heaven; the creation of mankind upon the earth; the necessity of mortality, thereby gaining a knowledge of good and evil. He thanked the people for their faithful support during the time of his presidency.

President George Albert Smith spoke upon the personality of God; said after the resurrection, the Savior had a physical body. The Lord has to employ men to get his work established on the earth. It has always been done through the instrumentality of prophets. The revelation of this dispensation was fully completed before God permitted the life of Joseph Smith to be taken. He concluded by bearing a powerful testimony to the truth of the gospel.

Numbers present: Sunday-school, 79; afternoon session, 104; evening session, 112; total, 295.

The day was very well spent, and all enjoyed the companionship of the visitors from other parts of the European mission, including outlying saints of this conference.

Benediction, Brother James L. Graham.

JAMES H. HOOD, Clerk of Conference.

GLASGOW RELIEF SOCIETY.

SINCE the Relief Society organization was effected in the Scottish conference, valuable work has been accomplished by the faithful and interested sisters, who have consecrated a portion of their time in assisting the poor and needy, alleviating the suffering of the distressed and doing all in their power to take part in this great labor of love and kindness.

The Relief Society has assuredly proved a most valuable assistant in spreading the gospel; the acts of these good sisters being

recognized by many friends outside of the Church. Nothing is more appreciated even in the eyes of the world than acts of love and goodwill one to another. Truly the Lord inspired the Prophet Joseph Smith, when the organization of the Relief Society was brought into the Church. It has interested the brethren as well as the sisters, and attracted the attention and approval of the world. The first order of work from our organization, on the 25th of January, 1920, was in response to a request from the British Red Cross Society for a donation of garments, contributing to the "Save the Children Fund." This request was promptly attended to. The sisters united together and quickly prepared a number of good, warm garments in aid of this fund. Upon receiving the donations the British Red Cross Society expressed their appreciation for the work finished, and promised that they would intimate to the Glasgow Relief Society in the future, whenever voluntary work was required. This affords encouragement to the activity of these good sisters, as well as a stimulant to them in the work of the Lord, creating a new interest. It also gives opportunity to set right the so much misrepresented people as the Latter-day Saints. We trust and pray that the Lord will continue to bless and prosper our organization, that its fruits might be multiplied. We pray also for the combined forces of the Relief Society organizations all over the earth.

JEANIE GLASS, President.

THE VISION.

IT was recorded by the prophets of a day that is dead that "Where there is no vision the people perish." The reverse of this is also true, that where there is a vision the people prosper.

It is now a matter of history that the Prophet of the latter days made it known to the people of the most practical nation in the world that he had a vision, and the portent of his vision was of immense importance to the whole world. Twentieth century thinkers are beginning to accept this statement as a fact. All things of a concrete nature made evident in the advancement of men were at one time known in the abstract, or were "of such stuff as dreams are made." They were thoughts in the minds of men, who, in most instances, were called visionary.

Joseph Smith prayed to God. Was it not natural for him to expect God to answer that prayer? Joseph says that he did; and now subsequent events in the history of the Latter-day Saints prove beyond a doubt that he did answer it in very deed, and the people prosper. Joseph said there was a vision. Let us suppose that he was wrong. It would have been natural, then, for this "people to perish," as it is recorded that they will do, where there is "no vision." But the reverse is true. This people have flourished, and that, in the midst of the most trying persecution.

A young man with a vision! Let us catch the gleam, and go wheresoever it leads us. Men with visions have made this old world a much better place in which to live; whether their vision has had to do with things material, or with things spiritual. To the Latter-day Saints there is not a very great difference between the two, for God is the author of both, and both man and the earth is to be redeemed in due season, and saints shall make the earth's barren places to "blossom forth as the rose." History has borne witness to the fact that they have already done this, wherever they have been allowed to remain. Vision is the wine of life. Without it the people perish. Life in most cases degenerates to hum-drum, both for the poor who labor, and the rich who suffer ennui in their race for pleasure.

Many, many thousands of highly cultured people have lived their lives on the principles enunciated in the "Visions" and revelations of the Latter-day Prophet, and have been better men because of it. Men of their own selves have gone astray, and it took a vision to set them right. The Holy Bible is made up of visions. The early history of Christ's Church is replete with visions. Are not the people of the latter days in need of the same guidance? The Latter-day Saints aver that they are, and God himself has said so through his prophets of old. It is written: "Surely the Lord God will do nothing except he reveal his secrets to his servants the prophets."

The writer once preached Methodism, and his soul was hungry for more light. Faith alone does not satisfy. Religion should be the completest thing in the world. True religion is. The gospel of Jesus Christ, which is the power of God unto salvation unto all who believe and obey it, is the greatest thing in the world; and it was restored to the world one hundred years ago through the avenue of visions. A heavenly vision was the beginning of the restoration, but it took quite a number of visions and several years before it was received in full. Joseph Smith proved faithful to the first vision, and more light was vouchsafed him. So it is to-day. If men will begin to accept the light more will follow: it will continue to grow brighter and brighter unto the perfect day.

AUBREY PARKER.

USE OF BIG WORDS.

"HE goes on his own hook" has been rendered more elegantly in deference to and in accordance with the spirit of the times, in this manner: "He progresses on his own personal curve;" and a barber in London advertises that his "customers are shaved without incision or laceration, for the microscopic sum of one halfpenny." "One might have heard a pin fall," is the proverbial expression of silence; but it has been eclipsed by the French

phrase, "You might have heard the unfolding of a lady's cambric pocket handkerchief;" and as it is somewhat vulgar to say "pitch darkness," it has been so improved as to read "bituminous obscurity." Another polite way of expressing the fact that a man is naturally lazy is to say that he is "constitutionally tired;" and "Nominate your poison" is a poetical way of asking "What are you drinking?"

On one occasion, we are told, a doctor of divinity rung the changes on "He that hath ears to hear, let him hear." "He that is accessible to auricular vibration," said the doctor, "let him not close the gates of his tympana." Then, again, we have that old-fashioned saying, "The more the merrier," delightfully translated in this way: "Multitudinous assemblages are the most provocative of cachinnatory hilarity." It is even reported that not very long ago a clergyman spoke of seeing a young lady "with the pearl-drops of affection hanging and glistening on her cheek." He meant that she was crying. Certain critics, too, occasionally launch out in a similar metaphorical style. Concerning a young and aspiring orator, one wrote: "He broke the ice felicitously, and was immediately drowned with applause."

Quite recently a literary man of some celebrity, in a letter describing the early fall of snow in Switzerland, did not say the storm abated, but "the flakes dwindled to flocculi!" and instead of vulgarly putting it that they melted a potful of snow to obtain water, he said that firewood was "expended in rendering its own heat latent in the indispensable fluid." Equally as good was that which relates to a certain eminent professor, who observed that very wonderful things were occasionally discovered nowadays. He had found out lately that "Nystagmus, or oscillation of the eyeballs, is an epileptiform affection of the cerebellular oculomotorial centers"; and, he added, "Don't forget in future what sort of a thing a 'nystagmus' is."

"You have mentioned several times during the evening," observed one of the audience to the lecturer, "the word 'periphrasis;" would you kindly inform me of its precise meaning?" "Certainly," said he; "it is simply a circumlocutory and pleonastic circle of oratorical sonorosity, circumscribing an atom of ideality, lost in verbal profundity." As this explanation was received in solemn silence, we trust it was deemed a satisfactory one. It is, however, recorded that the gifted orator was not called upon again to explain for the rest of the evening.

London possesses a phraseology of its own, and is at times rather amusing than otherwise. Two pedestrians were recently accosted in terms the most magniloquent by a street beggar: "Good gentlemen, will you kindly administer the balm of consolation to a wretched and debilitated constitution?"

"Our buses," said a conductor in answer to an inquiry made, "runs a quarter arter, arf arter, quarter to, and at!" A young

man from the country, while exploring one of the quiet lanes in the city for a dinner, had his ears mysteriously saluted by a shrill voice from an eating house, which uttered in rapid tones the incomprehensible jargon: "Biledlamaneapersors, Rosebeefrosegoose, Bilerabbitbileporkanonionsors, Rosemuttonantaters, Biledamandcabbagevegetables, Walkinsirtakeaseatsir!"

Sometimes, in ordinary conversation, we find people very apt to make use of a particular sentence or a somewhat puzzling word even, with merely a vague idea of its proper meaning. Take the following as an instance: A rich but ignorant lady, who was rather ambitious in her conversational style, in speaking of a friend, said, "He is a *paragram* of politeness." "Excuse me," said a wag sitting next to her, "but do you not mean a parallelogram?" "Of course I do," immediately replied the lady. "How could I have made such a mistake?"

It is well, by the way, to bear in mind a celebrated maxim of Lord Chesterfield's which runs thus: "It is advisable, before you expatiate on any particular virtue, and give way to what your imagination may prompt you to say, to ascertain first whom you are speaking to." The following will exemplify the necessity of this precaution: "My dear boy," said a lady to a precocious youth of sixteen, "does your father design you to tread the intricate and thorny paths of a profession, the straight and narrow ways of the ministry, or to revel in the flowery fields of literature?" "No, marm; dad says he's a-going to set me to work in the tater field."

As an example of meaningless phraseology, take the following anecdote of O'Connell: In addressing a jury, and having exhausted every ordinary epithet of abuse, he stopped for a word, and then added, "This naufrageous ruffian." When afterwards asked by his friends the meaning of the word, he confessed he did not know, but said he "thought it sounded well." By this admission we are reminded of a certain critic who charged a flowery orator with using "mixed metamorphosis;" and of an afflicted widower who recorded on the tombstone of his deceased wife that here lay the "meretricious mother of fourteen children."—*Chambers' Journal.*

FROM THE MISSION FIELD.

Baptisms.—May 2nd, 1920, a baptismal service was held at the Burnley branch, and one candidate was baptized by Branch President John E. Owens. Appropriate remarks were made by Brother John Espley.

Mother's Day.—Sunday, May 9th, was observed as "Mother's Day" in the Dublin branch. The hall was profusely decorated; appropriate hymns were sung. Recitations were also given on the subject of "Mother" by the Misses Emily Horlacher, Minnie

Kramer, Ena Birchall, and Doris Youkstetter. Sister Marie Youkstetter, president of the Relief Society, and Sister Barbara Retz spoke, representing the Mothers of the branch. President Birchall was the concluding speaker, gave illustrative stories appropriate to the occasion, which were much appreciated. At the close of the service, flowers were distributed to the mothers. The oldest one present was Sister Beuerele, a faithful member of the Church, surrounded by her children and grandchildren, who are also members. "Mother's Day" in Dublin will long be remembered.

Reorganization.—Wednesday, May 12th. 1920, President Charles W. Hatch and President Frederick J. Barbour reorganized the relief society of the Sparkbrook branch. Sister Elizabeth Barbour, who has been president for the past three-and-a-half years, and is soon leaving this country for Zion with her husband and family, was released with a hearty vote of thanks. Sister Mary Ann Blakemore was appointed president, with Sister Maud Dyson as counselor. A very good time was spent, and many valuable instructions given at the meeting.

TRUE LIVING.

To live is to do,
What must be done:
To work and be true,
For work is soon done,

'Tis living for others,
To lighten their load;
'Tis helping your brothers,
And trusting in God.

FREDERICK J. BARBOUR.

DIED.

LUCAS.—William Albert Lucas, April 20th, 1920. He was born July 29th, 1894, at Ballinrobe, County Mayo, Ireland; baptized August 6th, 1915, by Elder James D. Johnston. A memorial service was held in Glasgow, Sunday, April 25th, 1920. He died in Ireland while holiday-making at the place of his birth.

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